✠ A faythful & true pronosticatiō vpō the yeare. M.CCCCC.xlix. and parpetually after to the worldes ende gathered out of the prophecies and scriptures of god, by the experience and practise of his workes, very cōfortable for all Christen hertes deuided into seuen chapters. And in the ende ye shal finde an almanack for euer, translated newly out of hye Almāyne into englysh by Myles Couerdale.

773

The fyrst chapter of genesis declareth how that at the begynnynge whan the water was now in his place, Godsayde: Let the earthe bryngе forth grene grasse and herbe, that beareth seede, and frutefull trees, that may beare frute euery one after his kynde. &c. Genesi. i. And so it came to passe Afterwarde vpon the forth daye made he lyghtes in the firmamente of heauen, one grater lyght for the daye, & a lesse for the nyght, namely the Sonne and the Mone, and made them to be tokyns, and not to haue influence vpō these nethermost bodies. as the Philosophers & oure prognosticatours haue wrytten hyther to. Contrary vnto it ỳ god sayeth.

here, how that they shuld be vnto tokens, & how that the earth was fruteful or euer the starres & lyghtes were made.

Now where as they shewe any thynge ẏ is his doynge, and not theyrs, he onely doth great wonders. Psal. c. xxxv. he coueteth the skye with cloudes, he prepareth rayne for the earth, & maketh the grasse to growe vpon the mountaynes. Psal. c. xlvi. therfore are not they the cause of tempestes or stormes, nether of good wethers or frutefulnes in these nethermost creatures, whether it be in man, beest, or frute: but are tokēs only, For the which cause God doth oft warne vs in the lawe. Leuitti. xx. Deut. xviii. And in the prophetes Iere. xxvii. Esa. xlvii. ẏ we shuld regarde no heauen gaser no beholder of starres, nor soythsayer

because they haue no power to chā
ge the tyme nor ỹ courle of heauen
wherfore me thinke it a foolysh
thinge, ỹ we are so afrayed where
no feare shulde be, and that we re-
garde so many vayne pronostica-
cyons. why do not we rather re-
ioyse, in so much as all thinges
are in Gods haude, and gouerned
by Jesus Christe. Muste not all
thinges be subdued vnto hym. i
Cor. xv. Heb, ii, Can any creature
of his, werke otherwise then he
wyll haue it. Or how so euer they
worke, do not al thynges turne to
our best No doute Put thou thy
truste then in god, and be sure, that
as longe as he is thy frēd (which
he hath promised to be vnto ỹ loue
him & his worde) ther cā nothyng
harme the. And as for the plages
ỹ shal happē thys yere vntoỹ per
secuters and enemyes of Gods

worde,(yf thou cleue vnto it)thou nedest not feare thē nor be afraide of thē,but certaynlye mayste thou loke to be partaker not only of his outwarde blessinges this yeare, but of the ioye for to come,whiche is euerlastynge.

The fyrste chapter concernynge the gouernours of this yeare.

Christe. the dispell the worlde.

WHan I loke well & consider the hy maister of ỹ starres in his doctrine & writing, I fynde ỹ this yeār and from hence forth vnto ỹ ende of the worlde, the Sunne, Mars & Marcurius shall reygne Now wher as other mē seke their speaculaciō out of the starres that donot I regarde so much as experience in the doctryne of Christ. And for the exhortacion and warnynge of all estates, I wyll describe the nature and properties of

these thre gouernoures.
The Soone a myghtye Lord ouer heauen and earth, is Jesus Christe our only redemer and sauiour, in al thiges lyke vnto his heauenly father Psal, ii. Jo. xiiii. the bryghtnes of his glory. Sap. vii. Heb. i. the ymage of the inuisible god: by whom al thynges that are in heauen and earth, were created, thynges visible and thynges inuisible, whether they be maiesties or lordeshyps, ether rules or powers, Col. i. This Jesus Christ the euerlastynge worde of his heauenly father, which toke oure nature vpon hym: Heb, ii Phil. ii. & shewed vs his fathers wyll, commynge into this worlde, broughte wyth hym Mars that is the gospell, euen out of the bosome of his father. But wonder not thou that I call the gospell Mars. Christe

The gospell is called Mars.

our sauioure sayth in Mathewe, Thinke not ỹ I am come to sende peace vpon earthe, I came not to sende peace, but a swerde, For I am come to set a man at variaũce against his father, and ỹ doughter aginste her mother. &c. and a mãs foes shalbe they of his owne housholde. Mat. x. Luce. xii. Michee. vii. Is not this a batayle They shall put you to trouble sayeth he, and kyll you, and of al people shal ye be hated for my names sake. Mat. xxiiii. Therfore maye the gospell well be called Mars, for where it is preached there is ỹ swerde, there is troble and persecucyon, there wyll the enemyes somtyme draw theyr daggers at the preachers therof.

Persecution folloeth the gospell.

As for Mercurius, the Poetes fayne hym to be the messenger & oratoure of ỹ Heithen goddes, for

the whiche cause he maye well be lykened vnto the worlde, whych w̄ eloquence, painted wordes & outward appearaūce perfourmeth ỹ message of the deuel, & entiseth mē so longe, tyll it bringe them into destruccion. But (as sainte Jhon saieth in his epistle) the world passeth away & the lust therof i. Jo. ii. And as S. Paule sayeth. The fashion of this world passeth away i. Cor. vii. Therefore muste we so hold vs within the feare of god ỹ we suffer not oure selues to be disceaued or seduced by Mercurius frō the sonne & Mars, Lest we be corrupt w̄ thys disceytful world & so be defrauded of ỹ ioi of ỹ euerlastīg world to com, nether shuld ỹ paynted wisedom of this world moue vs, in somuch as god maketh it very foolyshnes. i. Cor. i. & his word (whichsemeth to be but

folyshnes in the sight of the world that sheweth he to be onelye wisedome and the very power of god, to the saluacion of as manye as beleue theron. Roma. i.

Who so euer now hath the grace to perceyue and consyder this, let hym not go after Mercurius, let hym not folow the world and the beautifull lusters therof, let hym not entre in at the wide gate and brode waye that leadeth vnto destrucciō. Mathe. vii. but let hym go in at the straite gate, and at the narowe waye, whiche is euen Jesus Christ. Joh. xiiii. the only mercyseate. Rom. iii. & meane to come by the fauoure of GOD. By him who soeuer entrethe, he maye be sure to be saued. Joh. x. to receaue mercy, to fynde grace, & to be helped in the time of nede. Hebre. v. whiche god the father graunte vs

for his sake. Amen.

The seconde Chapter, concernyng the increase or growinge of frutes, and the dearth of the same.

THe sõne sheweth playnly: that all soch as feare god, shall haue a verye frutefull yeare. Psal. cxxvii. & plẽteousnes in the dayes of derth. Psal. xxxvi. In so mochȳ though Christe sende them without wallet, without scripe & wyth out shues, yet wyll he so prouide for them that they shall lacke no thinge. Luce. xxii. For he sayethe him selfe: The labourer is worthy of his meate. Math. x. Luc. x. who so nowe wyll labour, shall eate. But who so euer wyll not worke, ought out to eate, ii Tessal, iii. Now yf we labour, I say, we shall eate also. Yee but where shall we

Sturdy idle fellows shall not eate.

get it? Christ our sauyoure sayth: Be not ye carefull for youre lyfe, what ye shall eate or what ye shal drink, nor yet for your body what ye shal put on. Is not ỹ lyfe more worth then meate, and the bodye more of value then rayment? Beholde ỹ foules of the ayre, for they sow not, nether reape, nor yet cary into the barnes, and yet youre heuenly father fedeth them. math vi. He geueth meate to the yonge rauēs. Psa. c. xlvi. he openeth his hande aud fyllethe his creatures with plenteousnes. Psal. c. civ.

peought
laboure
tth our
andes and
o cast our
are vpon
he Lorde.

Therefore though our handes shulde alway be occupied in some good labaure. Eph. iiii. yet ought not oure hertes to take thoughte what we shall eate or drynke, but first to care howe to seke the kingdome of god. math. vi. & so shulde all thinges necessary be ministred

vnto vs. And why? Man, lyueth not, by bred only, but by euery worde that procedeth out of the mouth of god. Deute. viii. math iiii. which thynge Christ our saui oure hath manifestly declared, in that he fed so many people wyth so few loaues & fyshes, lyke as he had done afore vnto the chyldren of Israell by ẏ space of forty yeres in the wildernes, where they wanted nothyng, for he hym selfe fed them, & blessed them in all ẏ workes of theyr hande. wherfore in so moch as god our mercyfull father taketh soch care for vs (.i. Pe v.) we shulde by right cast all our care vpō him, & fathfully to cleue vnto his worde in our hertes, so ẏ we nether mystrust his godli prouision, nor lead an idle lyfe. And yf we meane well in oure hertes, and deale truly with our handes, doutlesse he shall sende vs neces-

Prognostication

larye meate by some bodye, as he dyd to Elias the prophete by the wedowe in Sarepta. iii. Re. xvii. and lyke as he prouyded a breake fast vnto Daniel amonge the Lions by the ministration of Abacuc. Dan. xiiii. Thus, I saye, they that feare god, shall haue plentye and aboundaunce of all thynges this yeare,

But so farre as I can se or perceiue By this theologicall Astronomye, Mars threateneth a verye euyll and vnfrutefull yeare to dyuerse spirituall prelates, as popish byshops, & popish preistes, & other mo, except ỹ sonne thorow his gracious influence be good vnto thẽ, although Mercurius reigne ithẽ wyth neuer so many horces, great pompe, auctoritie, ryches, oppressi on, wyth excedynge many seruauntes and dogges, whych neuerthe=

les yf they wyll forsake theyr abu
sions, and dyete them selues after
the qualities of the Sonne, they
shall be kept fro many dyuerse sur
fettes, and haue a very frutefull
yeare in all thynges. And so wold
I councel them to do. For Mars
goeth aboute now this yeare, to
withdrawe from the spiritualtye
the excesse of theyr fyues, ryches,
and worldly auctorite (lyke as he
hath threatened them thys great
whyle) & intendeth playnly to re-
fourme them, And where as theyr
whordome & olde custome with-
stande the furtheraũce of ỹ trueth
Mars purposeth to takeỹ Sõne
to helpe, and with the playster of
mariage to heale the infirmitie of
their vncleanes, yee and wyth hys
owne swerde of the spirite, to sub-
due theyr olde euell customes,

As for the multitude of the vn

godly in generall, there shal come a gret derth vpō thē, acording to ẏ wordes of a certayn true astronomer, Beholde, the tyme cōmeth (sayeth the lorde god) that I shal send an honger into the earth, not the honger of bred, nor the thyrst of water, but an honger to heare ẏ worde of the lorde, so ẏ they shall go frō the one see to the other, yee frō the north vnto ẏ east, rēnynge about to seke the worde of ẏ lorde and shall not finde it. Amos. viii. but because they wyll not beleue the trueth and haue pleasure in vnryghteousnes, therfore shall God sende them stronge delusion that they may beleue lies. ii. Tess. ii. so that the time shall come whā they shall desyre to se one day of the sonne of man, and shall not se it. Luce. xvii. I passe ouer many other plages that Mars threate-

neth vnto them, because they wyll not knowe the tyme of their visitacion. Luce. xix.

¶ The thyrde Chapiter concernynge the sicknesses and diseases of this yeare.

THe Egipcyans hadde a maner and vse in theyr backettes, to cary about an ymage of deathe, and to saye vnto euerye man that was at the bancket, Looke vpon this, eate, drynke and be mery, such one shalt thou be whan thou dyest. And this they dyd (no doute) to put men in remembraunce of temperaunce and of deathe, leste they vndiscretly throwe excesse of eatynge and drinking, shoulde happen to dye afore their age, for so doth god vse to punysshe soche synne wherefore yf we dyete and temper oure selues throwe the influence

of the sone, we shall haue few diseases, except Mars bringe some other thinge to passe, that we myssknowe not ourselues.

As for such as folowe Mercurius, lyuynge nyght and daye in ryote and vnclēnes, these (I saye) shal thorowe ỹ Sonne haue great diseases in all the membres of the bodye, in the lunges, leuer, handes and fete, yea and parel also of the soule. I passe ouer ỹ pouertie that dronkardes and ryotous persons shall haue: wo shall be vnto them: sorowe, stryfe, brawlynge, & woundes shallbe amonge them. Prouerbi. yea and such as wyll nedes be ouerladen with excesse of eatynge and wyth dronkennes. &c shall sodeynly be preuented wyth the day of the Lorde. Luce. xxi There is douteles a maruelous sore punyshmēt to come vpon the hole world of the wycked, swerde

warres, honger, not onely ſpirituall (as I ſayd before) but temporall, which plages haue ben afore our tyme, but are not yet all paſte. I nede not reherce the peſtilence and other greate plages that god wyll ſende to the reformacion of as many as ſhall be warned. As for the comō ſorte of the vngodly, ther ſhal ſuch a fearfulnes of deth come vpon thē ỹ they ſhall not tel wher to turn thē nor how to eſcape death. O how bytter and greueous ſhall the remembraunce of deathe be this yeare, to ſoch as ſeke reſte and conſolacion in tranſitory ſubſtaunce of this worlde, to ſoche as knowe of no aduerſite but haue goods dayes, and liue in voluptuouſnes, Eccle. xli. But O deathe howe acceptable & welcome ſhalte thou be vnto ſoch as are in aduerſite, i theyr laſt age, or in diſpayre.

who so euer thou be therfore ỹ woldeste escape the sickenesses of this yeare, bewarre that thy bodye be not ouerladen with ouermuche eatynge or with dronkennes, Luc xxi. For excesse of meates bryngeth sycknesse. and glotonye commeth at the last to an vnmeasurable heate, Eccle. xxxvii, Therowe glotonye shall manye one perisshe this yere, but he that dyeteth hymsel e temperatlye, shall prolonge his lyfe As for vnsaciable eaters, they shall not onely slepe vnquietly this yeare, but shall haue ache & payne of the body. Eccle. xxxi.

man is out e.

Concernyng the spirituall disease and sycknes that shall reigne this yeare, as it hathe done afore tyme, Paule one of ỹ truest Astronomers saieth plainely, that we be all synners. Ro. iii. yf we saye that we haue no sinne, we disceaue our

selues, and the trueth is not in vs
1. Jo. i. This is now the spirituall
disease that shall comonly reigne
this yeare, but specyally in them
that feale least of it, and wyll not
knowlege it. Jo. ii. For ỳ Sonne
hath soch vertue, that who so euer
can se this disease, and wyll com-
playne of it. 1. Joh. i, it shall clense
them, and make them whole. yee
ỳ astronoemer sayth playnly, that
Christ Jesus came into the world
to saue synners. 1. Timo. i. And an
other that warneth vs in his pro-
nosticatiõ to bewarre of this sick-
nesse, gyueth vs yet good confort
and sayth: If any man synne, we
haue an aduocate wyth the father
euen Jesus Christ which is ryght-
eous. and he it is that optayneth
grace for our synnes, not for oure
synnes only. but also for ỳ synnes
of the whole worlde. 1. Joh. ii.

sin is w
in them
wyll no
a know
of it

who soeuer therefore hath this
disease, as there is no man wyth-
man is out it, let hym do wysely: let hym
nt synne proue and examen him selfe by
tymes. i. Cor. xi. ii. Cor. xiii. And
go to physicke afore he be to se or
sycke. Eccle. xviii. And aboue all
thinges let hym bewarre of soche
false surgeons and fayned physi-
cyans, as heale the hurt of the peo
ple with sweete wordes. Jere. vi.
and (as a true Astronomer repor-
teth) thorow sweate preachinges
and flatteringe wordes disceaue
the hartes of inocentes, and all
for their belyes sake. Rom. xvi.
Soch false physicias laye wronge
plasters to mes sores, and speake
the meanyng of theyr own eherte,
but not out of the mouth of the lord
Jere. xxiii. yea they make soche as
despise the worde of god, to contyn-
nue still in their dregges. Soph.

i, and to do as theyr fathers haue done before them to theyr vttet de ſtruccion. Jerm. xliiii. For ſoche falſe Phiſians, as longe as they haue anye thynge to byte vppon, preache vnto men that all ſhall be well, Michee :iii. and mayntaine them in their wyckednes, makyng them beleue to do as their elders haue done before them, though it be contrary to goos worde, is the rightе waye. Tuſihe, ſaye they, ye ſhall proſper ryght well. Jer. xxiii And vnto all them that walke after the luſte of thyer owne herte, they ſaye: Tuſihe, there ſhall no myſfortune happen vnto you. ye ſhal ſe no ſwerd, there ſhall no hõ ger come vpõ you. Jere. xliii. But if a man put not ſomthing in their mouthes, they preache of warre agaynſt hĩ. mic. iii. wherfore if thou wylt be hole of thy diſeaſe, bewar

of soch fayned Phictãs, at whome yf thou seke helth they shall make the pay dubble for it, ẏ shall neuer do the good, but go thou boldely vnto hym, which only healeth the contrite in harte, aud byndeth vp theyr wondes. Psal. c. xlvi. He shall not cast ẏ away. Joh. vi. But yf thou come vnto hym, he shall refreshe the, he shall ease the. Math. xi. yf thou be sycke, go vnto hym for he is the ryght Phisician for soch as are diseased. Math. ix. yf thou be thyrsty, and commest vnto hym, he hath the water of lyfe for the. Joh. iiii. yf thou be an hõgred after ryghteousnesse, thou shalt be satisfied. Mat. v. Summa he hym selfe wyl fede the, & brynge the to rest. Eze. xxxiiii. Thoughe thou be lost, he wyl seke ẏ though thou haste gon astray, he wyll brynge the agayne. thoughe thou

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ife phisici
ns

bewoũded,he wyll bynde the vp=
though thou be ſycke and weake,
he wyl make the hole and ſtronge
Seke hym therfore this yere and
as longe as thou lyueſt,for wyth
hym there is mercy,and plẽteous
redempcyon .Pſal.xxix. He hath
ſaluacion ynough for the,thou ne
deſt not to ſeke helpe at any other,
nether is ther ſaluacyon in any o=
ther.Act.iiii. Therfore biddeth
he the euer come to hym ſelfe.
Wath .xi. Joh.vi. He neuer bad ỹ
ſeke other phiſicions to heale the
of this diſeaſe,for there is no helpe
in the chyldren of men.Pſal.c.xlv
As for corporaldiſeaces,god hath
ordeyned outward medecynesfor
them in his creatures by the mi=
niſtracyon of true phiſiciãs.whi=
che gyfte of god no wyſeman wyll
abhorre.Eccle:: xxviii. But a=
gaynſt the ſyckneſſe of ſynne there

is no helpe nor succour: but onely in him selfe. And as there is no saluacion withoute hym, so is there euer grace. mercy, pardon, & clene remission freely in him, Esa. lv. for all soch as wyll receaue it, and be thankefull for the same.

¶ The fourthe Chapter concernynge the stryfe & trouble of thys yeare, and the cause therof:

THe swerde that I spake of partly in ỹ fyrst Chapter, is lyke to be drawen this yeare, for why, The Sonne, Mars, and Mercurius can not agre together. How accordeth the worlde with Christ & the gospel. They shall neuer be at one Sore eyes may not abyde ỹ clere lyght of the sone, the lyghte wyll not consent to the workes of darknesse, nether wyll ỹ beleuers haue parte with infidels. ii. Cor. vi.

Thus can there be no agremente, for they be of contrarye natures. Agayne, a scornefull bodye (as Salomon sayeth) loueth not one that rebuketh hym. Pro. xv. The chyldren of this worlde are scornefull and therfore are they not contente to be reformed by the gospel, whiche neuertheles thoughe it haue many enemyes (as it hathe euer had) yet because it is the truthe, it shall beare awaye the victorye. iii. Esa. xii. And that shortly. For god hath put into the hertes of dyuers princes to fulfyll his wyll, and to hate ỹ whore of Babylon, to make her desolate & naked, to put down her abusions, Apo. xvii. vtterlye to set her out of her stole. So ỹ it appeareth euydentlye, that sathan shall no more haue so great dominion, as he hath hadde in tymes paste. And nowe that he seythe

The gospe
shall haue
victory.

that his kyngdome wyll haue a fall, he worketh (and shall do) al y he can by the chyldrē of vnbeleue (specially by the shauē Madianites) to styrre vp warres, seditiōs, secrete treason, and vtter defiaūce both amonge Princes and cominalties. For soch aduersaries of the trueth had rather set all nacyons bythe eares, and wyckedly to resyste the ordinaūce of god in the auctorite of theyr Prince, then to submite them selues to the gospel.

And wher as God hath rayled vp good men to preach his worde, the deuell is so wood at it, that he hath sent them a letter of defiaūce by some of his mēbres, euen wyth soch an answere as was geuen to Jeremy the prophet. For they say playnly. As for the gospel, we wyl not hear it, but what so euer goeth out of oure owne mouth, that wyll

we do, we wyll set vp candels and offre to stockes and stones, we wyl do as oure fathers haue done before vs. For whan we so dyd then had we plentcousnes of vytayls, then were we in prosperite, and no mysfortune came vpon vs. Jere. xliiii. But sence we lefte of soche Gods seruice, we haue had scarcenes of all thinges, and the worlde was neuer well sence &c.

Soch strife (I saye) & debate shall happen this yeate because of the worde of god, for the enemyes therof had rather draw theyr daggers at it, then to be reformed. But the louers of it shall spare no labour to conuerte them, and to mayntayne peace, and therfore I truste verely that thorow the gracyous influence of the sonne thys stryfe and deuysyon shall turne to no bloudsheddynge, for god shall

sende princes to defende his peo-
ple from the malyce of the wycked
yet shall the enemies of Goddes
worde not cease from persecutyng
but do all the mischefe they can,
that by one waye or other the gos-
pell of the glorye of God maye be
stopped. Therefore thou louest of
God and his worde, wha any soch
heat of trouble happeneth vnto ÿ
(for by trouble muste thoube try-
ed) Marueil not at it as thoughe
it were a straunge thinge but re-
ioyse, in asmuche as thou arte par-
taker of Christes afflictions: that
whan his glorye apperethe, thou
mayst be mery and glad. And be
euen as contente to be reuyled as
he was. 1. Peter. iii. For there is no
disciple aboue his maister, nether
seruante better then his lorde. mat
x. yf they haue called the good mā
of the house Belzebub, howe much

more shall they cal thē of his houſ-
holde ſo? These and manye other
ſwete wordes ſayth he hym ſelfe
vnto the, that in hym thou mayeſt
haue peace & a quiet cōſcience. In
ẏ worlde thou ſhalt haue trouble:
but be of good conforte, he hathe
ouercōme the worlde. Joh. xvi.

¶ The fyfth chapter concernyng
the eſtate of kynges, and prynces,
and ſuperioure powers?

THe influence of the Sonne
and Mars declareth euident
ly by all coniectures (yee certayn-
ly without any dout) that kynges
and princes ſhall haue a proſpe-
rous yere: & me thynke I dare be
bolde to ſaye the ſame, in as much
as I ſe that they begin nowe ſome
of them to ſeeke the true honoure
of God, and to delyuer theyr peo-
ple from oppreſſion. And to

make me doute ỹ lesse herin. Salomon (whiche was a kynge hym selfe, and that of greate experiece) sayeth these wordes: Pro. xxv.
Take awaye vngodlynes frō the kynge, and his seate shalbe stablished with righteousnes. Seinge nowe that god begineth so graciously to worke in Princes, who hath not occasiō to hope for great increace of prosperite in thē. For lyke as whan a prince delyteth in lyes (as sayeth the wyse man. Pro. xxix.) all his seruantes are vngodly, euen so whā ỹ kynge or prynce is a fauoure and mayntener of the trueth, his people shall ỹ more be geuē to the fear of God. And I dout not, but god this same yeare (by the faithfull ministracion of his auctorite in kinges & princes) shall brynge noble actes to passe, to the great deliueraūce of poore

people, and reformacyon of the ig-
noraunt.

Thynkest thou not that God intendeth great good vnto vs, in that he so gracyously endeweth ẏ hertes of dyuerse prices, dout not therin. Let them remembre therfore that the power whiche theye haue, is geuē them of the Lorde, and the strength from the hyest. Sap. vi. lest they beynge officers of Gods empyre, be necligent in kepyng the lawe of ryghteousnes But yf they delyte in moche people, let them loue the lyght of wysdome which is gods worde. for by it they shal set the people in ordre, and the nacyōs of theyr enemyes shalbe subdued vnto them. Sap. viii. who so euer he be then that loueth not to resyst the ordynaunce of god, let hym submytte him selfe to the auctorite of his prynce, and

let hym not byte his lyppe at it, though good Ezechias, breake ỹ bralen serpente, that the chyldren of Israell haue worshypped so lõge. iiii. Re. xviii, let it not greue hym(I saye) that the vertuous kynge Iosias expelleth soyth sayers, charmers, expounders of tokens, Idols, and other abhominacyons out of his londe, to set vp ỹ wordes of the lawe of God. iiii. Reg. xxiii. Let euery man rather geue thankes vnto God, and bee glad, that Bell is delyuered into Daniels power, that the falshede of Bels prestes is come to lighte, and that the dragon is deuoured, whome the people was wonte to worshippe. Dani. xiiii. Let no mã therfore resyst this power of God that doth soch actes by ỹ ministracion of prynces, but let euery wyse man be cõtent to be reformed of

his errȯure, to do wel, and remem
bre that the kyng beareth not that
swerd for naught. Rȯ. xiii. and the
(as the wyseman sayeth.) The kyn=
ges displeasure is a messaũger of
death. Pro. xvi. Be thou therfore
thankfull vnto god and obedient
vnto thy prynce, & doutte not but
thou shallte haue a ryght prospe=
rous yeare, and I can not se how
it is possible to be otherwyse, for
as longe as the kynge maketh so
manye Daniels of his councell it
must nedes be to the gree/ wealth
and prospirite of the people.

¶ The syxte Chapter concer=nynge the darknesse of this yeare.

When I consydre the cor=
rupte nature of Mercu=
rius, & how he hath ben,
is, & euer shalbe /cõtrarie

vnto Mars & the Sonne, I fynde by all experience, that he shall cast a greate myste betwene vs and the Sonne, so that it shall be darke: for though ỹ lyght shyne in darkenesse, and be come into the worlde Iohn.i. yet shall they (whose workes are euell and after the condycions of Mercurius) loue ỹ darknesse more then the lyghte. And thus shal this darkenesse be in the ỹ lyue naughtelye & folowe theyr owne abhominacions, for because they do euell, therfore shall they hate the lyght, and not come to it, lest theyr dedes be reproued. Ioh. iii And (as Paul sayth) yf the gospell shalbe yet hyd, it shalbe hydde in them that are loste, among whō the God of this worlde shal blynd the myndes of them that beleue not, lest the lyght of the gospell of the glory of Christ (whiche is the

ymage of god)shulde shyne vnto them.ii.Corint.iii.But where the chyldren of God are,there shallbe lyghte.Exod.x.and the workes of lyfe : Seynge therefore that the lyghte is yet a lytle whyle with the walke whyle thou haste it,that the darkenesse fall not vpon the. Joh. xii.for he that walketh in darknes woteth not whether he goethe, But beleue thou stedfastlye on the lyght,while thou hast it,that thou mayest be the chylde of lyght,and escape the horrible darknes of the wicked. sapi.xvii.

¶ The seuenth Chapter,concernynge the estate of the spiritualte

IF our spiritualtye sate not oute of Moyses seate, Mathewe,xxiii. and taughte not theyr owne lawes and constitutions .yf they taughte vs the truethe,althoughe they were but

sayers and not doers 'them selues
Mat,xxiii. yt they transgressed
not the commaundemēt of god be
cause of theyr owne tradicyons,
math.xv.yt they layed not to he=
uy burthēs vpon mens shulders,
mat.xxiii. yt they loued not the
hyest seates,and shute not vp the
kyngdome of heauen before men,
yt they deuoured not wedowes
houses vnder the coloure of longe
prayers,and were not full of rob=
berye and vnclennesse,ypocrisie &
wyckednes within,yt these corrup
cyons (Esaye) where not in them.
yee yt all the abhominacyons of
the world besyde were not in a ma=
ner as a shadowe in comparyso to
theirs it wer not to be mistrusted,
but that they shulde haue a ryght
prosperous yeare,but seynge they
speake euell of the waye of trueth,
& throw couetousnes with fained

wordes make marchaūdyse of vs
ii.Pet.ii.Seynge they folowe the
waye of Balaam, and walke styll
in theyr errours. Seynge they
speke false thorow ypocrisi, forbid
dynge al prestes to marye, and co
maundynge to abstayne from the
meates which god created to be re=
ceaued with thankes geuynge.i.
Tim.iiii.seynge they haue not fed
the flock of Christ, but thē selues,
& are churles to the people. Ezech
xxxiiii.seinge the most parte of thē
entre not in at ỹ dore into ỹ shepe=
folde, but come in some other way
to stele, to kyll, and destroye, Jo.
x.Seing they tel but lyes to main
tayne their preachynges withall,
and blaspheme the name of God
vnto the people for an handfull of
barlye or a pece of bread, Ezechi.
xiii.Seyng (I say) that theyr wall
is buylded but with vntempered

moꝛter, it muſte nedes fall, foꝛ the Loꝛde hym ſelfe wyll vpon them & requyꝛe his ſhepe out of theyꝛ han des. Eze. xxxiiii. yee the ſhepe them ſelues ſhall folowe them no moꝛe. but flye ſrom, them leyng they are but ſtraungers, and hyꝛed ſeruaũ tes. Foꝛ in ſo moch as Chꝛiſt go eth now beſoꝛe his ſhepe, they wyll folow hym, and harken no moꝛe to the voyce of ſtraungers. John. x. This is now the yeare of aduerſite that ỹ ſpiritualtie is lyke to haue foꝛ in ſo moche as they haue not Goddes woꝛde on theyꝛ ſyde, they ſhall be fayne to ſtoppe theyꝛ mou thes. Mich. iii. And all plantes ỹ the father in heauen hath not plan ted, ſhalbe pluct vp by the rotes. Math. xv.

broken is, wyll yne.

Foꝛ all this when I conſyꝛe ỹ gracyous influence of the ſonne= I fynde by the inſtruccyon of

Wars, that though all the constel
lacions be against the spiritualtye
yf they wyll obeye the ordinaunce
of God, and submytte them selues
to his worde, there shall none pe=
rysshe but the chyldren of perdici=
on. Joh. xvii. As for all soche as
stryue agaynst the streame, & wyll
nedes of malyce resiste the power
and persecute the people of God,
let them bewarre that they be not
drowned with theyr Pharao. For
God hath herde the complainte of
his poore oppressed, & sente them a
Moses to be theyr gyde, to bryng
them out of Egypte, and not onely
to defende them, but all other also
as manye as wyll conuerte vnto
his word, and be reformed by his
auctorite and power in his anoyn
ted kynges. Seyng then that god
hath called so manye of the spiry=
tualtye all readye, and doth dayly

cal me to ỳ knowlege of his word,
I can not dispayre but ỳ he wyll
also be gracyous to many mo of
them, for thoughe the r beliyous
are lyke to haue an euell yeare, I
doute not but ther be many among
them, which shortly whā the hyer
powers shall requyre them, wyll
be reformed to the great wor
shipe of the word of God.

To whom for the cō
uersacion of
some
all ready
be thankes, honour
and glorye nowe and euer
more. AMEN

There endeth this true & fayth-
full Prognosticacō vpon the
yere. M.CCCCC.xlix.
gathered out of the
scriptures of
God